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and Lincoln; Burne-Jones and Watts; and of missionaries Nott and Anderson, Hamlin and Livingstone.

*Goethe's Selbstzeugnisse über seine Stellung zur Religion und zu religiös-kirchlichen Fragen*, von TH. VOGEL. B. G. Teubner, Leipzig, 1900. pp. 242.

The self evidences of religion, Goethe finds, as interpreted by this book, in the impulsion toward the sublime found in reverence and worship; in the idea of God and nature; the worth of humanity; body and mind; working and warring; patience, renunciation, unrest, penance, immortality. His expressions also are summarized upon the following topics:—revelation and scripture, miracle, Christ, primitive Christianity, the visible and invisible, church, and church history.

*Ethics: Descriptive and Explanatory*, by S. E. MEZES. The Macmillan Co., New York, 1901. pp. 435. Price, \$2.60.

This work is dedicated to the author's first teacher in philosophy, Professor G. H. Howison, and attempts to give a critical and methodical account of what morality and immorality really are. The chapter heads best indicate its scope. They are definition and methods; moral and non moral phenomena; subjective morality; voluntary action; the adult conscience; its psychic law; birth and growth of conscience in the child; in the race. The second part treats of objective morality, and more specifically the constituents and criteria of objective morality, courage, temperance, benevolence, justice, wisdom, welfare, the nature and value of morality. We have glanced critically at only the chapters on the growth of consciousness in the individual and in the race, because these are the newer topics and best calculated to reveal the author's method and his thoroughness, but both sections are aridly speculative and show almost no acquaintance with the interesting new literature in this field. In general the work moves in the sphere of the common speculative ethics of the schools.

*The Evolution of Immortality*, by S. D. MCCONNELL. The Macmillan Co., New York, 1901. pp. 204. Price, \$1.25.

This is one of those exasperating books without an index or even a heading to its chapters, so that there is absolutely no point of approach. One must either read it through, or sample it, or give it up. We have done the two latter. There are to-day restless minds with an intellectual psychosis akin to that of tramps, who rove over the whole world of knowledge in a light easy going way; know a little of Darwin and have heard of Wundt and Haeckel; have dabbled in patology; spice their pages well with poetic extracts, stray sentences from travelers, theologians, physicists, Bible critics, and historians; give long lists of great names, who think thus and so, but intersperse them in an uncritical way with popular modern writers utterly without authority; whose chapters might be placed in any other order, because there is no real continuity or progress. We by no means state that this author is thus described, but we do assert emphatically that from our standpoint his contribution to this most important subject is disappointing in the extreme, and that he shows throughout little or no knowledge of what seems to us an important contingent, viz., the anthropological and psychological treatment of his theme.

*History, Prophecy and the Monuments*, by JAMES FREDERICK MCCURDY. Vol. I, pp. 425; Vol. II, pp. 433; Vol. III, pp. 470. The Macmillan Co., New York, 1896, 1897, and 1901. Price, \$3 per volume.

The writer here attempts to cover all the period in Jewish history, which are illustrated by contemporary monuments, and seeks to get